LUCIFER.

THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.
CENSORED BY THE POSTAL AUTHORITIES BEFORE DELIVERY TO SUBSCRIBERS.

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PREVENTION IS BETTER.

Better generate well than reclaim them when old—
For the gist of this matter is seeing
That to rescue the fallen is good, but 'tis best
To hinder such people from being.

Better close up the source that generates crime
Than deliver from dungeon or galley;
Better put a stout fence round the edge of the cliff
Than an ambulance down in the valley.

—Selected.

THE NEED FOR A MORAL CREED.

The people who are striving by all means, foul and fair, to maintain the subjection of women will scarcely come to accept enlightenment unless some clear idea can be presented of the principles which are involved in the future freedom of women. Not that conservatives have any definite creed themselves. Their hazy sentiment, gathered from northern ideas of justice, mixed with southern poetic chivalry, and jumbled up with scraps of Hebrew theology, without any observation of facts or modern scientific thought, is as impalpable to resist as a sea fog. All the greater is the duty of pioneers to make clear the principles and moral needs of the future.

The complicated relations of material needs and love needs in a highly developed society are disastrously obscured. Morality consists of just dealing in these relations and society does not know enough to be moral.

The advertisement pages of every journal contain suggestions of some method or other by which people may become rich with little or no labor and no complaint is made of the immoral principle involved. No one is ever taught the truth that for every one who spends a dollar without earning it, some one earns a dollar without spending it. All are encouraged to get rich; i. e., by the labor of others. The church—to its credit be it said—did lay down one great principle of social economy, that it is a duty "to learn and labor, truly to get mine own living." (Church catechism.) But the children of the church do not recognize this principle nor act upon it. Perhaps they are influenced by the example of bishops, who enrich themselves and their families on incomes of five thousand pounds a year.

It is no wonder that such people, when they confront the even more complicated questions of sex, have no morality. They can only inculcate silence. So great is the ignorance they have succeeded in maintaining that it is difficult to find any kind of statement, even in outline, of the functions of the sex faculties, much more any rules founded on such facts. I am compelled to go to the old church formulas.

Placed among the curious absurdities and contradictions of the mariage service, its reiteration of woman slavery in one place, its ecstatically romantic "worship" of the woman in another, is found the following statement of the three aims in the relations of men and women to each other, or, as it is expressed, "the causes for which matrimony was ordained."

"First. It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

"Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry and keep themselves undefiled members of Christ's body.

"Thirdly, it was ordained for the mutual society, help and comfort, that the one ought to have of the other, both in prosperity and adversity."

An enlightened churchman must have drawn up this. In fact the three sex needs are frankly recognized; first, parentage; secondly, instinctive passion; and thirdly, mutual help and friendship; and if we omit the errors that fear should be a part of education, and that sex unblessed by the priest is "sin," and the praise of aceticism as a gift, which moderns will call in question, it is a true statement of the three functions of sex.

I believe that the age that produced this simple sexual creed in great measure acted up to it. They did not shirk parenthood nor oblige women to wait till past their youth for it. It is true that they disregarded the problem of infant mortality, the inevitable accompaniment of reckless multiplication, but even down to our own day this problem has been very generally neglected. They did not ignore passion, nor try to force aceticism on all young persons. At their best they aimed at equal work for men and women, and not at making women either toys or slaves.

The sex system which conspicuously fails in either of the three functions of sex is doomed. This is why our present marriage system is being tried in the balance and found wanting.

If we could formulate a possible and common-sense morality, which would meet present-day problems, it would be responded to and acted upon. Is it not worth while to face risks of persecution and imprisonment to help build up an intelligible moral system which all except the the densely ignorant long for?

FIDEI DEFENSOR.

THE POLICY OF THE POSTOFFICE DEPARTMENT.

No, Assistant Attorney General Goodwin did not, technically, make a "ruling" that all discussion of sex questions is unmailable because obscene. What you quote from him was said to Dr. Pfeiffer, of the Free Speech League. But all his rulings in the Harman cases, including his condemnation, this time in the form of an official letter to First Assistant Postmaster General Hitchcock, of the Stockham matter in LUCIFER, are in exact harmony with what he said in conversation with Dr. Pfeiffer. And Mr. Hull, superintendent of second-class mails in the Chicago postoffice, informed Mr. Harman that he was only executing the decision of his Washington superiors in stopping all papers containing discussions of the relations of the sexes. So Mr. Goodwin, when he denies that he has made a "ruling" condemning all discussion of sex questions except in the private conversations of physicians with patients, takes the customary advantage of a mere technicality. What he has banned, as it appeared in LUCIFER, including the excerpts from the Woman's oJurnal, proves absolutely that his declaration in his conversation with Dr. Pfeiffer represented the settled policy of the postal department in so far as he formulates that policy.—Edwin C. Walker, Chairman Executive Committee, Free Speech League, in the Truth Seeker, New York.

England's heir to the throne, Prince Edward of Wales, now 11 years old, is a humorist. King Edward asked him the other day what he was studying, and the little prince said: "All about Perkin Warbeck." Asked who Warbeck was, he replied: "He pretended he was the son of a king, but he wasn't; he was the son of respectable parents."—Woman's Journal.

THE PIONEERS OF SEX REFORM.

We ought, from time to time, to call to mind the names and works of those who have preceded us in the aspirations of a rational humanity.

I subjoin a list of noteworthy books declaring for sex rationalism.

Though the writer, who is first, both in priority of time and of importance, Mary Wollstonecraft, had to combat the false sentimentalism of Roussau on education, yet the English champions of the liberation of women certainly drew inspiration from French writers—who thereby repaid the instruction in free thought and political liberty which Frenchmen of the 18th century had gained from English philosophers.

A Vindication of the Rights of Woman. Mary Wollstonecraft, 1792. "I love man as my fellow; but his scepter, real or usurped, extends not to me, unless the reason of an individual demands my homage; and even then the submission is to reason and not to man."

An Enquiry Concerning Political Justice. William Godwin, 1793. "Marriage is an affair of property and the worst of all properties." "So long as I seek to engross one woman to myself and to prohibit my neighbor from proving his superior desert and reaping the fruits of it, I am guilty of the most odious of all monopolies."

Epipsychidion. P. B. Shelley, 1821. The passage beginning, "I never was attached to that great sect" remains the finest expression in verse of the breadth and essential nobility of love.

> "Narrow
> The heart that loves, the brain that contemplates,
> The life that wears, the spirit that creates
> One object, and one form, and builds thereby
> A sepulchre for its eternity."

Appeal of One-Half the Human Race, Women, Against the Pretensions of the Other Half, Men, to Retain Them in Political and Thence in Civil and Domestic Slavery. William Thompson. London, 1825.

The Elements of Social Science. London, 1854. Dr. George Drysdale, M. D. This book has been translated into many languages and has had a larger circulation than any other book on sex, except, perhaps, Bebel's "Woman." Its fearless exposure of the evils resulting from celibacy to both sexes is among its many good points. "Every natural desire, like every bodily organ, requires normal activity and satisfaction, and to attain this end should be the aim of every individual and of society as a whole." "It is absolutely impossible to have a free and worthy sexual morality in our society so long as marriage remains the only honorable arrangement for the union of the sexes." This book is perhaps the best of the three or four classics of sex reform.

The Rights of Woman and the Sexual Relation. Karl Heinzen.

The Subjection of Women. John Stuart Mill, 1869. "Hardly any slave is a slave at all hours. . . . No slave is a slave to the same lengths and in so full a sense of the word as the wife is. . . . However brutal a tyrant she may be chained to, he can claim from her and enforce the lowest degradation of a human being, that of being made the instrument of an animal function, contrary to her inclinations. While she is held in this worst description of slavery as to her own person, what is her position in regard to the children in whom she and her master have a joint interest? They are by law *his* children. He alone has any legal rights over them."

Bible Communism. The Oneida Social Theory, 1848. Reproduced, slightly condensed, in "History of American Socialisms," by the founder of the Oneida Community. John Humphrey Noyes, 1870. "In the Kingdom of Heaven, the institution of marriage, which assigns the exclusive possession of one woman to one man, does not exist." (Matt. xxii. 20; Rom. vii. 2; Col. ii. 20.) "All experience testifies that sexual love is not naturally restricted to pairs." "The law of marriage 'worketh wrath.' 1. It provokes to secret adultery, real or of the heart. 2. It ties together unmatched natures. 3. It sunders match natures. 4. It gives to sexual appetite only a scanty and monotonous allowance, and so produces the natural vices of poverty, contraction of taste, and stinginess or jealousy. 5. It makes no provision for the sexual appetite at the very time when that appetite is strongest. By the custom of the world marriage in the average of cases takes place at about the age of 24, while puberty commences at the age of 14. For ten years, therefore, and that in the very flush of life, the sexual appetite is starved. This law of society bears hardest on females, because they have less opportunity of choosing their time of marriage than men. This discrepancy between the marriage system and nature is one of the principal sources of the diseases peculiar to women, of prostitution, secret vice and licentiousness in general." "The amative and propagative functions are distinct from each other, and may be separated practically."

The Truth About Love. New York. Second Edition, 1872. Authorship attributed to "Jennie June" (Mrs. D. G. Croly), who originated "Sorosis." "The institutions which are founded upon human theories of the sexual relation do not correspond with the facts of that relation; the test of truth is not observed and our institutions are organized lies. Society only recognizes one form of the relation; there are many." "The coming man, the splendid man of the future, will be as great morally and intellectually as he is physically, and be able to subordinate his grand passions to higher human uses."

Woman in the Past, Present and Future. August Bebel, 1879. "The satisfaction of sexual desire will be just as much the personal affair of each individual as the satisfaction of every other natural desire. No one will have to give an account of himself regarding it; an outsider will have nothing to say in the matter."

The Origin of the Family. Frederick Engels, 1884. "In the family, the man is the bourgeois; the woman the proletarian."

Scientific Meliorism. Jane Hume Clapperton. "Birth of the fittest" is suggested.

The Ethic of Free Thought. Karl Pearson.

The Strike of a Sex. George Noyes Miller.

The Quintessence of Ibsenism. George Bernard Shaw, 1891.

The British Barbarians. Grant Allen.

Love's Coming of Age. Edward Carpenter.

The Old and the New Ideal. Emil F. Ruederbusch, 1896.

Motherhood in Freedom. Moses Harman.

Our Worship of Primitive Social Guesses. Vice: Its Friends and Its Foes. What the Young Need to Know. Edwin C. Walker.

My Century Plant. Lois Waisbrooker. A remarkable collection of facts.

Man and Superman. G. Bernard Shaw, 1903. In "The Revolutionists Handbook," appended to this play, Shaw suggests, or, at least, hints at the solution of the sex problem, already clearly perceived on this side of the Atlantic by Moses Harman and R. B. Kerr as the only ultimate solution, viz.: that selective breeding can and will be carried out by women when untrammeled. "If a woman can, by careful selection of a father and nourishment of herself, produce a citizen with efficient senses, sound organs, and a good digestion, she should clearly be secured a sufficient reward for that natural service to make her willing to undertake and repeat it." "The maternal instinct leads a woman to prefer a tenth share in a first-rate man to the exclusive possession of a third-rate one." "Marriage, or any other form of promiscuous amoristic monogamy, is fatal to large states, because it puts its ban on the deliberate breeding of man as a political animal." "Englishmen hate Liberty and Equality too much to understand them. But every Englishman loves and desires a pedigree, and in that he is right."

FIDEI DEFENSOR.

CAUSE OF THE POSTAL DEFICIT.

Henry A. Castle, formerly auditor for the postoffice department, writes in a recent number of Harper's Weekly concerning the deficit in that department. Certainly he knows whereof he speaks when he says:

"In the United States last year the enormous sum of $46,000,000 was paid the railroads for transportation of the mails, of which sum $5,000,000 represented that inexcusable and scandalous graft, the rent of mail cars, under which item more is paid annually for the bare use of the cars than the cars cost in the first place."

Calculation according to official figures moves the Detroit Journal to remark:

"With this graft eliminated the treasury statement this year would show, instead of a deficit of $28,000,000, a surplus of $12,000,000 or $13,000,000, even admitting that exorbitant express rates were paid on mail matter."—Star, San Francisco, Cal.

No man's life is free from struggles and mortifications, not even the happiest; but everyone may build up his own happiness by seeking mental pleasures, and thus making himself independent of outward fortune.—Von Humboldt.

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THE CRIME OF INFANTICIDE.

[The following article is written by Ella Wheeler Wilcox as a comment upon the case of Clara Adler, a young girl arrested and to be tried for murder on the charge of infanticide.]

Before any jury decides to execute the girl who has slain her fatherless baby, in terror of the world's scorn, *let all the wives of the land who have slain their unborn children because they did not want to be bothered with their care and expense be brought up for trial.*

Child murder is murder whether the invisible child's heart beats under the mother's or visibly moves the cambric robe lying in her arms.

Fashionable women whose attendance at fashionable churches is unremitting, aided by fashionable medical accomplices, commit the crime of murder of unborn children all over our Christian land, and walk abroad unmolested by law. Were any physician, in any community, to state the number of respectable women and wives who appeal to him for such criminal collaboration, the world would be astonished at his reply.

Many of these women go about their project in cold blood, with no reason save selfishness and love of pleasure as incentives. This poor crazed girl committed her dreadful act in a frenzy of shame and terror—shame at her loss of self-respect, terror at the world's hand lifted against such offenders of established laws of civilization. She had loved as primitive woman loved, and followed the will of her lover, believing all he promised. She forgot self-protection in her love, and sacrificed pride, but there was no thought of sin in her mind. She was in God's sight, more truly the man's wife than many a woman who walks down church aisles, while the organ peals forth the wedding march, with hatred and disgust in her heart for the man whose gold bought her.

The child born of *love of the mother for the father* alone is legitimate in the sight of the Great Creator of All Things. No legislature, no court, no marriage laws can make the children conceived in hatred or indifference legitimate.

But the world needs laws and marriage. Imperfect and crude as our social conditions are, they are the best for the maintenance of order and decency which have yet been formulated.

The woman who fails to give her child the seal of love has wronged it for time and eternity. The woman who has failed to give her child the sanction of church and law has wronged it for its earthly span of life.

And she has wronged herself by descending from the standards set by the world and society for her to maintain. God made love, and man made marriage, and woman must follow the dictates of both before she brings a well born child into existence. Unfortunately, public opinion ignores the violation of God's law, and gives all its condemnation to the violator of man's law. The worst devil conceived by superstition never fashioned a hell so terrible as this world of church-going people provides for an erring woman.

It was the thought of her suffering and of the suffering of her fatherless child in this earthly hell which drove Clara Adler to her awful crime.

God pity her, and all like her; and God speed the day when the world will remodel its ideals of what constitutes illegitimacy and true motherhood. Progress speed the day when the man who deserts the mother of his child will share whatever punishment may be meted out to her by society, or courts of justice, for any desperate act. Childless wives, who hide dark secrets under lace covered breasts, as you sit in divine service next Sunday, send up a prayer to God for poor Clara Adler.—Ella Wheeler Wilcox, in "Chicago American."

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, $1; old ivory, $1.50; plain bronze, $2; Etruscan bronze, $2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER'S editor. Send orders to La Verne F. Wheeler, 3323 Michigan Avenue, Chicago, Ill.

The Colonizer: "The price of civilization comes high." The Presumptuous Native: "Higher sometimes, than civilization itself."—G. T. E., in The Public.

MR. HULL DEFICIENT IN SANITY AND GOOD SENSE.

The Woman's Journal thus comments upon the allegation of one Hull, a postoffice clerk in Chicago, that its editorial upon the postal censorship established by him is obscene and unmailable:

"Still another number of Lucifer has been declared unmailable by the postoffice, and for a reason still more extraordinary than in the former cases to which we have called attention. The editor of Lucifer had copied into his paper one of the Woman's Journal's recent editorials, in which we blamed the postal officials for suppressing an issue of Lucifer because it quoted an extract from a medical book by a well-known woman physician—a book that is circulated through the mails without objection, and has been so circulated for years.

"Superintendent Hull, of the Chicago postoffice, in notifying Mr. Harman that this later issue of his paper also was unmailable, marked four passages in it which were specified as obscene. Three of them were passages in the editorial copied from the Woman's Journal! Our readers have seen all that has appeared in our columns in regard to this controversy. They can judge for themselves whether our comments on it were such as any man of sanity and good sense could declare to come under the law against circulating indecent literature.

"The fourth passage pronounced unmailable by Superintendent Hull is a quotation from a report issued by the United States government, through its department of agriculture, relating to the health of horses. In it the same advice is given in regard to the hygiene of brood mares that the woman physician gave in regard to the hygiene of prospective mothers."

Reprinting this the San Francisco Star comments:

"It might be considered a little odd that an extract from a United States agricultural report should be obscene—when quoted in Lucifer. Will these reports be censored hereafter to see if they are 'nice' enough for mail bag society and the farmers? Some of the agricultural journals are frightfully obscene along these lines! Why not appoint Bok, of the Ladies' Home Journal, official censor of all printed matter?

"The agent of the Free Speech League, Dr. Pfeiffer, interrogated Assistant Attorney General R. P. Goodwin, law officer of the postoffice department, who interprets the law for his chiefs, and was told:

"'Any and all discussion of the sex question is obscene, and so unmailable. The only occasion for any talk of such matters is in the private conversation of physicians with patients.'

"By this ruling, all that parents may hope to know about 'the betterment of the race,' they must learn when they have become ill enough to summon a physician! A young medico with the ink scarcely dry on his sheepskin may instruct prospective mothers, while the wisdom of men and women gained through years of study and experience must be buried from sight as 'obscene matter!' (If the mother of Mr. Goodwin is living, how degraded she must feel.)

"Under this ruling we shall have no more reports of Professor Loeb's experiments and conclusions. Luther Burbank must stop talking and writing. Nearly three centuries ago Linnaeus and his works were put under the ban because the great naturalist said he had discovered sex in plants. Our assistant attorney general must be a mistaken reincarnation from some of those antique souls. Note, not only does he seek to banish the unclean subject of human life from prints, but he has decreed the one and only occasion when 'talk,' even, is permissible. The science of biology must be cut from the college curriculum. The Star is goaded to remark that the assistant attorney general is a blankety-blank fool, or words to that effect."

Mr. R. P. Goodwin, attorney general for the postoffice, now denies that he has made a decision that any and all discussion of the sex question is unmailable, which is technically true, but at the same time is but a quibble. Mr. Hull, of Chicago, takes Mr. Goodman's statement as a guide for his own ruling and confiscation of journals obnoxious to him, then refers the matter to the department at Washington, which means Mr. Goodwin, and Mr. Hull's view of the non-mailibility of the matter is confirmed by Mr. Goodwin, so that his statement amounts to an official ruling and judicial decision.

The constitution of the United States guarantees freedom of the press, and the suppression of some of the matter condemned by Mr. Hull is the most flagrant violation of that instrument which has ever occurred. None of the matter published by Mr. Harman is really obscene, though we can see where a narrow-minded man might find a peg upon which to hang a decision that it is. But as to the matter condemned, which has been reprinted by us, we can see no possible opportunity of calling it obscene. The denial of the mail to Mr. Harman is evidently in pursuance of a plan to suppress a publication which deals with the sex question in a radical way.

We wonder how Henry B. and Alice Stone Blackwell and Julia Ward Howe relish their inclusion in the category of obscene journalists!—Truth Seeker, New York.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

MANY GOOD ARTICLES of contributors are again crowded out to make room for matter that seems timely and important, clipped from exchanges and cotemporaries; also to make room for brief utterances selected from a vast accumulation of personal letters written by subscribers and helpers. These utterances are printed with little regard to priority as to time, or to literary ability. Once more we ask the forbearance of all those whose articles have failed to see the light of print, or whose personal letters have not been honored with notice in the "Voices" column. No discrimination against any of these friends is intended. Selections are made hastily because of press of other work. Many editorials also, on subjects of pressing interest, are side-tracked from month to month for lack of space.

BERNARD SHAW AND HIS CRITICS.

"Straws show which way the wind blows," is an old saying. Saw-logs in the river show which way the current flows, is another.

The recent publication of George Bernard Shaw's letter and the criticisms called out thereby, may be called a saw-log in the river, showing that there exists, deep down beneath the surface, a strong, a resistless current of thought in the public mind, concerning the ages-old question of sex—of sex as a factor, a chief factor, in the problem of life.

For the benefit of our readers who may not have access to the great daily papers, it may be well to say that there was an attempt made by the officials of the New York public library to keep out of that institution the books of the well known dramatist and essayist, G. Bernard Shaw, because those books contain plainly-worded criticisms upon the present popular sex ethics of modern civilization in Europe and America. In other words, Mr. Shaw's writings show very clearly that he is by no means an admirer of modern institutional marriage as a basis or standard of sex morality.

In reply to an inquiry from the London correspondent of the New York Times, asking what the dramatist thought of the action of the public librarian in New York in placing his books on "the restricted list," Mr. Shaw wrote the following letter, which, though long, will doubtless be read with interest by all who do not bow the knee to authority, and who claim the right to do their own thinking:

"Dear Sir—Nobody outside of America is likely to be in the least surprised. Comstockery is the world's standing joke at the expense of the United States. Europe likes to hear of such things. It confirms the deep-seated conviction of the Old World that America is a provincial place, a second-rate country-town civilization after all.

"Personally, I do not take the matter so lightly. American civilization is enormously interesting and important to me, if only as a colossal social experiment, and I shall make no pretense of treating a public and official insult from the American people with indifference.

"It is true I shall not suffer either in reputation or pocket. Everybody knows I know better than your public library officials what is proper for people to read, whether they are young or old. Everybody knows also that if I had the misfortune to be a citizen of the United States I should probably have my property confiscated by some postal official and be myself imprisoned as a writer of 'obscene' literature.

"But as I live in a comparatively free country and my word goes further than that of mere officialdom, these things do not matter. What does matter is that this incident is only a symptom of what is really a moral horror, both in America and elsewhere, and that is the secret and intense resolve of the petty domesticity of the world to tolerate no criticism and suffer no invasion.

"The one refuge left in the world for unbridled license is the married state. That is the shameful explanation of the fact that a journal has just been confiscated and its editor imprisoned in America for urging that a married woman should be protected from domestic molestation when childbearing. Had that man filled his paper with aphrodisiac pictures and aphrodisiac stories of duly engaged couples, he would now be a prosperous, respected citizen.

"If 'Man and Superman' were a specimen of the same propaganda its 'wholesomeness' would not be questioned. But 'Man and Superman' contains an explicit attack on marriage as the most licentious of human institutions. Consequently the domestic Alsatia, which has for so long wielded the stolen thunders of morality and religion to defend its excesses, with the result that man is the most morbid of all the animals, is terrified to find the thunderbolts burning its own hands and coming back like boomerangs at its own head. Well, let it defend itself if it can, how it can, and as long as it can.

"I am an artist, and, it is inevitable, a public moralist, and if everybody supposes that by going through a marriage ceremony or any other ceremony he can put himself outside the moral world on any subject whatever, he is mistaken.

"I have honor and humanity on my side, wit in my head, skill in my hand, and a higher life for my aim. Let those who put me on their restricted lists so that they may read me themselves while keeping their children in the dark, acknowledge their allies, state their qualifications, and avow their aims, if they dare.

"I hope the New York press will in common humanity to those who will now for the first time hasten to procure my books and witness the performances of my plays under the impression that they are Alsatian, warn them that nothing but the most extreme tedium and discomfort of conscience can be got by thoughtless people from my sermons, whether on the stage or in the library.

"I hope also that the many decent and honorable citizens who are bewildered and somewhat scandalized by my utterances will allow me to choose my own methods of breaking through the very tough crusts that form on the human conscience in large modern civilizations. Indeed, a man is hardly considered thoroughly respectable until his conscience is all crust and nothing else. The more respectable you are the more you need the pickaxe.

"I am extremely sorry that the insult implied in the action of the library authorities should to some extent reflect on Richard Mansfield, Arnold Daly, Robert Loraine, and the many artists who, as members of their companies, have been associated with my plays in America. Without for a moment pretending that the actor is committed to all the ideas of which he becomes the interpreter, I am yet convinced that the extraordinary enthusiasm with which my plays have been pushed to success on the American stage, in the teeth of managerial skepticism and general incredulity, has been due to moral as well as artistic enthusiasm.

"Pray do not suppose I am insensible of the good intentions of the leaders of the Comstockers, however corrupt and sensual may be the bigoted connubiality which provides them with the huge following that emboldens them to meddle with matters the greatest men touch with extreme diffidence. But, as I have said in 'Man and Superman,' 'All men mean well,' and 'Hell is paved with good intentions, not bad ones.'

"Before you undertake to choose between evil and good in a public library or anywhere else, it is desirable that you should first learn to distinguish one from the other. The moment you do that, say, after forty years' study of social problems, you realize that you cannot make omelettes without breaking eggs; that is, you cannot have an advance in morality until you shake the prevailing sense of right and wrong sufficiently to compel a readjustment.

"Now, if you shake the sense of right and wrong you give to every rascal his opportunity and to every fool his excuse. Preaching of Christianity makes some men Doukhobors instead of better citizens. Socialism may become the plea of the anarchist or

the dynamiter, science of the vivisectionist, and Puritanism of the Comstocker; but the nation that will not take these risks will never advance morally.

"I do not say that my books and plays cannot do harm to weak or dishonest people. They can, and probably do. But if the American character cannot stand that fire even at the earliest age at which it is readable or intelligible, there is no future for America.

"Finally, I can promise the Comstockers that startling as 'Man and Superman' may appear to them, it is the merest Sunday School tract compared with my later play, 'Major Barbara,' with which they will presently be confronted. Yours faithfully,

"G. Bernard Shaw."

Among the many criticisms upon this letter as printed in the New York Times and reproduced very extensively throughout the United States, is one by the chief of the "Comstockers," Anthony Comstock himself, which criticism, on account of its length, cannot be reproduced in this issue of Lucifer. It will probably appear in No. 1051. Instead of Mr. Comstock's reply the closing paragraph of the New York Evening Sun's comment, under date of September 27, is herewith inserted:

"We are not concerned to defend the opinion of Mr. Bostwick [the librarian who is said to have excluded Mr. Shaw's book]. We think it unlikely that 'the little East Sider,' for whom he is so solicitous would be apt to suffer by the general distribution of Mr. Shaw's plays, for the simple reason that the little East Sider would find them quite unreadable. It is a marvel how these Comstockers strain at a gnat. A year ago a perfectly decent picture by a painter of considerable merit was ordered out of a dealer's window in Fifth avenue, while a store in one of our chief thoroughfares at no great distance has continued for a long time to display a remarkable variety of indecency and vulgarity with complete impunity. The minds of the Comstockers are wonderful indeed, but it is idle to pretend that they are confined to this country. If Mr. Shaw had not lost his temper he would never have professed to think that they were. However, he was not so completely disturbed as to overlook his opportunity, nor did he fail to remind his readers that he has another play ready, in comparison with which 'Man and Superman' is 'the merest Sunday school tract.' He assures us that he will 'not suffer either in reputation or pocket' in consequence of Mr. Bostwick's act. We are convinced of that; it will be a queer day when Mr. Shaw fails to turn the most untoward accident into an opportunity to advertise his wares."

That Mr. Shaw's letter, and his books also, are not above criticism, will readily be admitted, even by his most ardent admirers, but while perfection is not claimed for him it is earnestly believed that the books and plays of George Bernard Shaw will do much toward destroying faith in old-time superstitions in regard to sex morals, and that the attempt to suppress these books and plays will only hasten the downfall of the reign of ignorance, law-enforced ignorance, in regard to the most important of all problems pertaining to human life, that of sex and race-reproduction.

M. Harman.

GOVERNMENTAL USURPATION!

In 1845 a reduction in the rates of postage was forced upon Congress by private mail companies. Hale & Kimball, also Lysander Spooner, established private mail routes, carrying letters far and near for six cents, while the government was charging, according to distance, six and a quarter cents, ten cents, twelve and a half cents, eighteen and three-quarters cents and twenty-five cents, for conveying a letter.

While Spooner's company was handling mail between Boston and Baltimore, other companies were extending routes as far west as Cincinnati.

When the government discovered that private companies were securing the transportation of the greater part of the mail, the politicians in Congress decided to prosecute the private companies and drive them out of business, but Spooner met them with the unanswerable argument that the constitution did not prohibit the carrying of mail by private individuals. Congress then abandoned the prosecution of the companies and reduced the postage on a letter to five cents for three hundred miles and to ten cents for a greater distance. Even this rate did not destroy the private companies and Congress was forced at its next session to reduce the rates of postage still lower.

About the year 1882 a private mail company in New York engaged in the business of carrying letters at two cents, while the government was still charging three cents. These men were promptly arrested and suppressed, but the government immediately reduced postage to two cents per letter.

Anent the postoffice situation may be mentioned the fact that it is now unlawful for a private postoffice to be established. The president declared this about a year ago when he refused to allow the white people in a town down south to open, at their own expense, a branch postoffice rather than take their mail from a "nigger" postmaster whom Roosevelt had appointed.

[The authorship of the above article is not recalled at this writing, but the facts stated (if truly stated) and the arguments based thereon, speak for themselves.—M. H.]

DON'T INDICT THE CORPORATION.

There is a mistaken idea about corporations. A corporation isn't bad. It's the men in it. In cases where the criminal negligence of corporations results in the loss of human life, the individuals that compose the corporation should be held accountable . . . If you want to stop head-on collisions put a director on the cowcatcher. You won't have any more of them, will you? No. . . . . Don't indict the corporation; *indict the men.* One object some men have in incorporating is to be able to do things as corporations that they wouldn't do as individuals. There is ground for the assertion that because the men who do these things are too high up, because they have vast capital and great influence behind them, their acts are designated as "operation" rather than "crimes."—Judge James B. Dill, New Jersey.

If governments were established and administered for the good of all instead of for the benefit of the few, such indictments as this of Judge Dill would not be needed. When Theodore Roosevelt demands that the corporation be indicted and that the officials go free, is it not because he knows that he himself is at the head of the most criminal of all the corporations, the United States government itself?—and that if its officials were indicted for their crimes against the common citizen he himself would have to meet criminal charges more numerous than any other man, perhaps, now living on the American continent?

Do we need to specify?

How many of Lucifer's subscribers have been robbed of their property without the forms of law—bad as the laws are—by the appointees of Theodore Roosevelt?

And until he discharges the officials that have robbed Lucifer's readers of their property rights, and until he does what he can to make due compensation, due reparation, is he not morally as well as legally responsible for the criminal acts of his subordinates?

M. H.

DOES IT PAY?

I am much interested in the contest for freedom of speech and press. But what can be done? I confess that it does not appear to me that there is much opportunity to do anything. There is a great conspiracy of concealment that now includes every department of government and every great organization, commercial and industrial. To have the truth fully known about the business enterprises so called would destroy 90 per centum of what is now called business. While, if the full truth was known about social matters and social relations, the hollowness of moral claims and pretenses would be at once manifest.

There is not a great evil that threatens the public welfare, or a great vice that tends to social degradation, of which wealth is not the support and the citadel. It looks like a hopeless fight when the so-called religious organizations, and what are supposed to be the moral forces in the social structure, are afraid to point out the sources of the evils or to tell the truth about their origin. It is terrible to be compelled to face the fact that the Christian virtues, or what are generally so regarded as such and sympathies of the heart, are under the influence of ignorance and superstition, agencies in the social organization tending to physical deterioration and moral degeneration. Only a few days ago two ladies called on me in the interest of a child-saving effort. They go down in the slums of the city and pull out of the pile of human debris a few specimens in whose bodies are wrapped up, possibly, three or four generations of vice and crime, and after washing them and dressing them decently they are engaged in planting them about over the state, wherever they can find any family foolish enough to take them, thus sowing tares like an enemy in the night in the social garden. If I had talked to them plainly about the ignorance that made these children what they are, and the pure, free and loving relations that would produce children that would tend to exalt the race, they would have been insulted and, I suppose, accused me of obscenity. It is ridiculous. But what can we do? The stone wall ought to be out of the way. But shall we butt our brains out in the impossible task of trying to

remove it? Wealth pays tribute to such blind efforts at charity, but it sentences you to prison for an honest effort to better the condition of the human family. An effort that is approved privately by every well informed man and woman and that has the undoubted approval of scientific men and women everywhere. But science is not free from sycophancy to wealth and power, and many of its so-called votaries, knowing the truth, yet cannot be relied upon to assist in the attempt to secure freedom of speech and press. They bend the pregnant hinges of the knee that thrift may follow fawning. Dishonest intelligence submits to ignorance. Does duty require a man to destroy himself? I doubt it. When you find that without doubt "Ephraim is joined to his idols," I am not sure but it is wise in more ways than one to "let him alone."

The great mass of the people are so engaged in the pursuit of material things, in the struggle for existence, or in the demands of avarice, that even though, when they stop long enough to think about it, they agree with you, will give it only a passing thought and no sympathetic assistance.

I admire your courage, hopefulness and sincerity, and as evidence I send a small contribution that I wish I could make much more.

FLAVIUS J. VAN VORHIS,
120 E. Ohio street, Indianapolis, Ind.

OUR DESPOTIC POSTOFFICE DEPARTMENT.

In the case of Moses Harman, editor of LUCIFER, the recent action of the postoffice department has been arbitrary, unjust and tyrannical, if the facts are as stated in a leaflet issued by the Free Speech League, and addressed "To Lovers of Freedom Everywhere."

Mr. Harman has been convicted of mailing obscene literature and sentenced to imprisonment. He has appealed to a higher court and, meantime, he printed an edition of his journal with an account of his struggle with the censorship (which the Comstock law brought into existence) and mailed it in regular order. The entire edition was confiscated by the postoffice authorities, on the claim that it contained obscene matter, and two articles were pointed out by the superintendent in Chicago as violations of the postal law. One of the articles was an extract from Dr. Alice B. Stockham's Tokology, a book widely read and approved.

Protest against the outrage was made, whereupon R. P. Goodwin, assistant attorney general for the postoffice department, made this absurd ruling: "Any and all discussion of the sex question is obscene and unmailable. The only occasion for any talk of such matters is in the private conversation of physicians with patients."

Altogether the department has made itself ridiculous and a proper object of derision to all persons of sense and fairness.

It is quite evident that the confiscation referred to was made on other grounds than those stated, and that the articles were a mere pretext for suppressing the paper. If the United States government must resort to dishonest methods in dealing with one of its citizens, then it is sufficient cause to make all lovers of justice in the whole country blush for shame.

When well-meaning people learn the power of truth they will no longer be frightened by error.

If it is feared, as charged in the leaflet referred to, that the doctrines preached in LUCIFER will demoralize society, why not meet the situation by endeavoring to spread abroad the truth in their place? The gag and silence will never accomplish any good. They will only oppress the weak and condemn the ignorant to perpetual ignorance—or, that is what they *would* do, but they *will* not, because they will not long prevail.

The rational plan will soon be adopted, of effecting all kinds of reforms by teaching truth, instead of trying to silence error.—The Liberator, Minneapolis, Minn.

"RIGHT TO BE BORN WELL" was sent to its subscribers several weeks ago—that is, to the greater part of them, but it is quite possible that, harassed as we have been, some names have been overlooked. We shall be very glad to correct all errors as soon as the mistake, or omission, is brought to our notice.

The price per single copy, paper bound, is 25 cents, or one dollar for six copies; twelve dollars and fifty cents per hundred. Handsomely bound in superior cloth, 50 cents per copy; $2 for six; $25 per hundred.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

R. PETERSON, Paris, Tex.—Enclosed find $10 to be used against postal despotism, as you see fit.

A. C. SCHINDLER, San Francisco, Cal.—Enclosed find $2, which please apply where it is most needed. I must say I admire your courage.

ROBERT D. IRWIN, Secretary Brotherhood of the Daily Life, St. Louis, Mo.—Enclosed you will find $2 for two subscriptions—papers to be addressed to the Exposition Building, St. Louis. These subscriptions are to aid you in your fight for a free press.

E. VAN BUSKIRK, Galveston, Ind.—Inclosed find $5 which I promised some time ago to aid in LUCIFER'S defense. I hope that through you Comstockism will be overthrown. The Comstock law is the most dastardly legislation enacted by any "civilized" nation on earth.

M. L. STUDEBAKER, Highspire, Pa.—I think Mr. Post owes the foreigner in the U. S. A. an apology; according to Mr. Kerr, in an article in a recent LUCIFER the Americans seem to be the greatest enemies of liberty. Please send me copies of back numbers of LUCIFER. There are a few intelligent fellows here, and I want to give samples to them.

MRS. BERTHA MOORE, Portland, Ore.—I have read the booklet, "Right to Be Born Well," with heartfelt interest and pleasure. It is excellent. It is beautiful. It is rich in truth quietly and calmly spoken. It is clear as the cloudless sky and no more obscene. Love, intelligence and reason cannot do otherwise than commend it. Only hatred, ignorance and prejudice will condemn it.

H. W. BOOZER, Grand Rapids, Mich.—"The Right to Be Born Well" is received. It is a magnificent production—a most fitting companion to the others. I have enclosed circulars in copies of LUCIFER to physicians of this city and hope you may hear from some of them. LUCIFER must live. It is the liberator from woman's slavery. I have its cause ever in mind, and grieve I cannot do more for it.

A. A. COWLES, Cleveland, O.—Enclosed find $1 to apply on subscription. If you have some cards like the one I send, or any other good propaganda leaflets, advertising LUCIFER, you may send me as many as you like. I shall soon take a trip through several states and may be able to use them in a way that will aid you and the cause you stand for. As I shall travel on a wheel I cannot carry much, or I should distribute LUCIFER over the whole distance.

S. A. B., Little Crab, Tenn.—I should like to subscribe for LUCIFER, but I can't at present for I have been put out of business because of my Freethought ideas. I have only one copy of LUCIFER, but I like it very much. The world needs more papers like yours. I should like to have you send sample copies to the inclosed list of names. They are all those of free thinkers who, I feel sure, will be interested in LUCIFER. May you have the greatest success.

S. B. COWLES, Sand Lake, Mich.—The inclosed dollar is for three copies of "The Right to Be Born Well," cloth bound. I fully agree with Carl Nold in what he said in No. 1048 concerning this work. I feel greatly encouraged in seeing honest Socialists and revolutionists uniting in the "Industrial Workers of the World." "Our Advancing Postal Censorship," by Louis F. Post, is a grand production. Be of good cheer under your persecution for the sake of truth and righteousness.

A MOTHER, Illinois.—I received the booklet, "Right to Be Born Well." It is what the world needs, God knows, but it will be a long time before the great majority will accept its teachings. This is the greatest need to-day of the whole world. God bless you for ever starting the grand work. I cannot find words to utter the indignation I feel whenthinking of the treatment you are receiving, but we

will help you. I received LUCIFER yesterday. Went by myself and read and reread every word of it. Am sending your 50 cents on subscription and 50 cents for you, and will take it as long as printed, but am so unfortunate as to be poor and sixty-five years old, and only have a little home and what I can earn. As I refuse to be the tool of any man I am not considered worthy of support, but God and a few good men will help us poor women. * * * I am going to drop two magazines in order to spare this dollar, but I'd rather have LUCIFER'S teaching on this vital subject than all the books that's published. I don't dare to show your writings here, for there is no one that wants to learn. You may use anything I write if you wish.

WALTER HURT, Cincinnati, Ohio.—"The Right to Be Born Well" is not only an important, but an invaluable, addition to the none too abundant literature of eugenics. Its strong and commanding quality must commend it to all real thinkers, while the absence of any suggestion of pedantry should make it a most effective agent in popularizing a subject of paramount human interest, concerning which there is yet an amazing ignorance on the part of general society. Dignity and good taste characterize the work throughout. The dedication is altogether admirable; it especially appeals to me with directness and force.

OSCAR ROTTER, New York City.—I wish to express my sincerest sympathy with the venerable editor in his new persecution by the government of this so-called republic, the United States of America. I hope he will succeed in his attempt to defend the rights and liberties guaranteed by the constitution against its official violators and assailants. * * * The money enclosed is intended as a contribution to the defense fund in the warfare against the Russification policy of the national government and for the renewal of my subscription to LUCIFER for another year.

EDWIN F. LUDWIG, Washington, D. C.—Have you gotten out Nos. 1047 (Aug. 31) and 1048 (Sept. 7) as yet? I have not received either of these and presume it may be another case of holdup. It is outrageous the way the postoffice department is treating you, and I do trust you may be able to get the best of them in the fight. The truth is bound to triumph in the long run, but it is very hard for some of its earlier prophets to make much headway; but cheer up and be of good courage, for the right is on your side.

[Yes, we published Nos. 1047, 1048 and also 1049, and now are getting out 1050. Our friends should always let us know promptly whenever they miss a number.]

J. WARNER MILLS, Denver, Col.—I am sincerely sorry to know that you have again been made the victim of federal tyranny on account of your publication of LUCIFER. Mr. Post's able presentation of the matter in the "Public" makes it clear that you are such a victim, and that the tyranny bodes no good for the future. Saving his personal strictures, I join heartily in all he says. I trust your attorneys will be able to secure a new trial. I enclose you check for $5, which may be of some service to you in your present trouble.

Hoping all may yet turn out well for you and expressing my deep sympathy in your present distress, and congratulating you withal on your manly and heroic stand for freedom and right, I remain, yours sincerely.

AGNES BENHAM, Adelaide, South Australia.—In the "Fortnightly Review" (English) for March, this year, there is a very noteworthy article by Vere Collins, entitled, "The Marriage Contract in Its Relation to Social Progress." That such a radically written paper as this could find room in a magazine of such good standing and authority as the "Fortnightly" is surprising and shows that we are certainly moving. However slowly. In case LUCIFER comrades have not yet had this extremely well written article brought under their notice I beg to recommend it to them. It is so compactly written that a synopsis of it is difficult, but it appears to me throughout to most eloquently, forcibly and deliberately advocate the very self-same principle of individual liberty in sexual matters that LUCIFER itself stands for. Perhaps you can find room for the following short quotation: "Certainly our ideas of morality seem to be inverted when it is regarded as respectable for worn-out women to bear large families of diseased children to drunken fathers, while maternity "in the lusty stealth of nature" drives the mother to the river or the streets. As Mr. Bernard Shaw points out ("Man and Superman"): "Every woman who can produce a citizen, with efficient reason, sound organs and a good digestion, should clearly be secured a sufficient reward for that national service to make her ready to undertake and repeat it." Mr. Vere Collins endorses Mr. Shaw's remarks, which he says mean in effect that "maternity should be made a charge on the state. Every woman might draw an allowance in respect of her children, subject to their being brought up properly and might herself be entitled to a pension on attaining a certain age. Prostitution would practically disappear and maternity would gain in honor. With regard to the question of expense, no system could be as extravagant as the present wastage, involving the industrial idleness of thousands of women and the propagation of disease"

That so radical an idea as that of "maternity being made a charge upon the state" (quite irrespective of the mother being married or unmarried) can be deliberately advocated in a journal of high repute shows that sex reform ideas are permeating thought everywhere, and not much longer will our brave leaders, such as Harman, be singled out for aught but praise and gratitude! Such as he are the dauntless pioneers who have "blazed the trail" for us to follow, and our children and children's children, born of liberty and love, will bear their honored names in sure remembrance.

FRAND D. BLUE, editor "Vaccination," Kokomo, Ind.—Social Freedom, by Hulda L. Potter-Loomis, published by M. Harman, 500 Fulton street, Chicago. Price 20 cents. This pamphlet deals with the unpopular subject of sex, which, like Banquo's ghost, will not down. Some one has said it is never safe to guess unless you know. I now confess I do not know, but it will be my guess that notwithstanding its present unpopularity the subject as well as experiments along the line of sex relationships will go on until a basis satisfactory to the vast majority will be reached. What that basis will be I have not the temerity to think. I know of one thing I am fully convinced: Women will settle it to suit themselves and all man made laws and customs to the contrary will have to "go way back and sit down." The pamphlet is epigramatic in style and selections cannot do it justice. The author's contentions are radical, but lose none of their interest from that fact. It is necessary to shock people to get them to think, yet they must be awakened for progress to come. It is always well to know what the other fellow thinks, and this book will inform you.

W. C. NATION, Levin, New Zealand.—I am sorry to see you in the hands of the Philistines. Be of good courage. Every reformer gets "more kicks than ha'pence," but your persecutors are just advertising LUCIFER and its teachings the world over, and the public are reading and thinking. I am wondering whether you are "in durance vile." Ah, well,

> "Stone walls do not a prison make,
> Nor iron bars a cage."

You must sing like a canary and laugh at the law, because "the law is a hass," and has imprisoned and tortured and burnt some of the world's greatest heroes. The same tendency exists to-day, and among those who, while they persecute you, are sadly deficient in morality.

> "The craven rook, the pert jackdaw,
> Though neither birds of moral kind,
> Yet serve, if hanged or stuffed with straw,
> To show us which way blows the wind."

These people, according to Pope, have their purpose. They serve to show us which way the wind of popular opinion blows. Popular opinion strewed garments in the way for the Great Teacher to walk over. Popular opinion afterwards crucified him. In these days popular opinion counts for little. We want men who can defy it, and dare to do right, and if need be suffer for it. You must not send anything through the mails that savors of immorality, unless it is in a bound volume with gilt edges and a gold cross on the first cover. What would they say if you published the little stories about Abraham and Hagar, Lot and his daughters, Jacob and Bilhah, Dinah's defilement, Judah, Onan and Tamar, Absolom and his father's concubines? But there—you mustn't! Enclosed are four shillings and six pence, payment for pamphlets.

Speak what you think now, in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day. A man should never be ashamed to own he has been wrong, which is but saying that he is wiser to-day than he was yesterday.—Emerson.

DIETETICS—A CHAPTER ON.

Dear Friend and Brother:

I will give my views on economy on good but cheap living.

In the first place discard all flesh foods and eggs. There is no objections to eggs as to wholesomeness. Fruits, grains, nuts and vegetables are the least expensive. Four pounds unbolted cornmeal, one pound shelled Spanish peanuts, one peck of potatoes per week and some dried fruit or berries, or those fresh picked, which I can now get wild from the fields. I also have several varieties of berries in my garden. Apples in this locality are a total failure this season. Last year they were so plentiful that they could not be sold for 5 cents a bushel. I took a small load to market, but could not sell an apple at any price. I found poor women who earned their living over the washtub who accepted them as a gift, which saved my carting them home. I fed many to my horse, especially sweet ones. My rations cost me 48 to 50 cents a week. I eat about 1 pound of honey a week, which, if I had to buy, would cost 12 cents. I have 26 swarms of bees, so that I have honey to sell. Have string beans and green sweet corn. I eat a little honey about every meal. If I were to dispense with honey it would reduce my cost of living to 36 cents a week.

I occasionally make about one-half of my meal on *grass*. When I eat grass it reduces my rations to 18 cents a week. I should eat it more, but with my artificial teeth I cannot masticate it sufficiently. When I do eat it I grind it in a small hand mill. There is no food that I eat that agrees with me better than grass, or that I sleep better after eating. I use no stimulants, such as tea, coffee, tobacco or alcohol in any form. I have not drunk a cup of tea for 70 years and never drank 3 cents worth of coffee. I can't understand why it is that people cannot be satisfied to drink the best drink there is—water. It costs nothing and is the most healthful. My eighty-second birthday will be next Friday.

My health is good, but I am not as strong as in my earlier days. I can stand it to do about one-half of an able-bodied man's work. If I do much more I suffer from its effects. I want you to credit the dollar for paying cost on your suit. I only wish that I could make it ten times as much. Fraternally yours,

Red House, N. Y. A. H. FRANK.

TEACHINGS OUGHT TO MAKE MEN HAPPIER.

[Reproduced from No. 1046, held up by the postal officials.]

Moses Harman, the noble old man who for twenty-five years has published LUCIFER, has been sentenced to one year in the penitentiary. The United States court found some articles published by Harman to be obscene.

Harman himself writes superior English and expresses his thoughts so skillfully that the most fanatic inquisition could not find fault. His assistants, especially some energetic women, are less careful and prudent, and one such article became the pretext for the lawsuit.

Moses Harman defends the right of free motherhood and the right of the unborn child. His teachings ought to make men happier. Whoever knows how much mischief is caused by jealousy and ignorance in matters of sex, will admit that teachers like Moses Harman are necessary; they should be highly honored and rewarded, and not punished.

An appeal will be taken from this terrible judgment, which may turn out to be a death-warrant for the much-tried old man. Such an appeal, though, costs much money. Whoever wants to show his sympathy to Moses Harman ought to read his paper and pay the $1 it costs per year. Write to his daughter, Lillian Harman, 500 Fulton street, Chicago, Ill.—Neues Leben (Chicago).

"GOD AND MY NEIGHBOR."

"God and My Neighbor," by Robert Blatchford, author of "Merrie England," "Britain for the British," etc. Published by Charles H. Kerr & Co., 56 Fifth avenue, Chicago. Price, 50 cents in paper cover; cloth, $1. Some of the chapter headings are:

I, The Sin of Unbelief; II, What I Can and Cannot Believe; III, Is the Bible the Word of God?; IV, Evolution of the Bible; V, What Is Christianity?; VI, Can Men Sin Against God?

This book, as well as "Merrie England," has had a great run, both in England and America, among that class of people who do their own thinking.

Some sin through excess of love; others through lack of it, and these most of all.—Elbert Hubbard.

1050

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

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M. HARMAN, 500 Fulton St., Chicago, Ill.

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One of the best short works on the subject. A charming little gift book. "Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others. Perhaps the time has come for the modern nations when, ceasing to be children, they may even try to learn it."

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A PRIMER OF SEXUAL RATIONALISM.

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By Agnes Benham.

An excellent companion for Carpenter's "Love's Coming of Age." The keynote of the book, found on page 76, reads thus: "The soul itself is pure and heavenly, and if at the moment of conception and through the prenatal time when it is building its earthly house it could meet with entirely responsive and congenial conditions, then would the earth be peopled with a race of gods." Price $1. Published by the author, Agnes Benham, Adelaide, South Australia. Orders may be sent through this office.

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Chapter titles: Prehistoric Stages; The Family; The Iroquois Gens; The Grecian Gens; Origin of the Attic State; Gens and State in Rome; The Gens Among Celts and Germans; The Rise of the State Among Germans.

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M. HARMAN, 500 Fulton St., Chicago, Ill.

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